

A Christall Glasse for

Christian Women.

CONTAINING

A moste excellent Discourse, of the
Godly life & Christian death of Mistresse Katherine
Stubbes, who departed this life in *Burton* vpon
Trent in *Staffordshire*, the 14. day of
December.

VVith a most heavenly confession of the
Christian Faith which she made a little before her
departure, as also a moste wonderfull combat betwixt Sa-
than and her soule: worthy to be imprinted in Let-
ters of golde, and to be engrauen in the Table
of euery Christian heart.

*Set downe word for word as shee spake it, as neere as could bee gather-
ed: by Phillip Stubbes Gent.*

REVELA. .14. verse 13.

Blessed are the dead that die in the Lord, euen so saith the
spirit, for they rest from their Labours, and their
workes follow them.



L O N D O N

Printed for Edward White, and are to bee solde at
his shop, neere the little North doore of S. Pauls
Church at the Signe of the Gun.

1 6 0 6.

NOTES
In qua sancta in hris
beatissima assidet in caly.
O Catharina cujus vita purior xalle
jam triumphas cuncta gemis





A Christall Glasse for Christian VVomen,
wherein they may see moste wonderfull and
rare example of a right vertuous life and Christian death,
as in the discourse following may appeare.



Calling to remembrance (most Christian reader)
the final end of mans creation, which is to glori-
fie God, and to edifie one another in the way of
true godlines: I thought it my duty, as well in
respect of the one, as in regarde of the other, to
publish this rare and wonderfull example, of the
vertuous life & Christian death of *Mistresse Katherine Stubbes*,
who whilst shee liued, was a mirtour of woman-hood, and now
being dead, is a perfect patterne of true Christianity. Shee was
descended of honest & wealthie Parents. Her Father had bozne
diuers Offices of worship in his companye, amongst whom he
liued in good account, credit, and estimation all his daies. Her
Mother was a Dutchwoman, both discrete and wise, of singular god
grace & modestie, & which did mooste of all adorne her, shee was
both religious and also zealous. This couple liuing together, in
the citie of London many yeares, it pleased God to blesse them
with Childzen of whom this Katherine was youngest saue one.
But as there was youngest saue one by course of nature: so was
shee not inferior to any of the rest. or rather far excelled them
all (without comparision) by many degrees in the induments
and qualities of the the minde.

Her Partu-
tage.

At fiftene yeares of age her Father being dead, her Mother
bestowed her in marriage to one *Maister Phillip Stubbes*, with
whome she liued foure yeares, and almost a halfe yerle honestly,
& godly, with rare commendations of all y^e knew her: as wel for
her singular wisdome, as also for her modestie, curtesie, gentle-
nes, affability, and good gouernement. And aboue all, for her fer-

Her marriage

The Godly life

Her Godly
life.

Her loue to
the word of
God.

Her gentle-
nesse.

uent zeale, which she bare to the truth, wherein she seemed to sur-
passe many, in so much as if she chanced at any time to be in place
where either Papists or Atheists were, and heard them talke of
religion, what countenance or credit soeuer they seemed to be
of, shee would not yeelde a jot, nor giue place vnto them at all,
but would most mightily iustifie the truth of God against their
blasphemous vntruths & conuince them, yea and confound them
by y^e testimonies of the word of God. Which thing how could it
be otherwise? for her whole heart was bit to seeke the Lord, her
whole delight was to bee conuersant in the Scriptures, & to me-
ditate vpon them day and night. In so much y^e you could sildome
or neuer haue come into her house, and haue found her without
a Bible or some other good booke in her hands. And when as she
was not reading, she would spend the time in conferring, talking,
& reasoning with her husband of the word of God, & of Religion:
asking him, what is the sence of this place, and what is the sence
of that? How expound you this place? & how expound you that?
What obserue you of this place and what obserue you of that: so
that she seemed to be as it were ranshed with y^e same spirit that
Dauid was, when he said, The zeale of thine house hath eaten
me vp

She followed the commaundement of our sauour Christ,
who biddeth vs to search the Scriptures, for in them yee hope to
haue eternall life. She obeyed the commaundement of the Apo-
stle, who biddeth women to be silent, & to learne of their husbands
at home. She would neuer suffer any disorder or abuse in her
house to be either vnreproued or vntermed. And so gentle was
she, & courteous of nature, that she was neuer heard to giue anye
the life in all her life, nor so much as to (thinke) any in anger: She
was neuer known to fall out wth any of her neighbours, nor with
the least Child: y^e liued much lesse to scold or brawle, as many
wil now a daies, for euery trike or rather for no cause at all: and
so solitarily was she giuen, that she would very sildome or neuer,
and then not neither, except her husband were in company, goe
abroad with any eyther to banquet or feast, to Gossip or make
merrie, as they tearme it, in so much that she was noted by some
though most vntruly, to doe it in contempt & disdain of others.

When her husband was abroad at London, or els where, there
was not the dearest friend she had in the world, y^e could get her
abroad

of Mistrisse Stubbes.

abroad to dinner or supper, to playes, or interludes, nor to any other pastimes or disportes whatsoeuer: neither was she giuen to pamper her bodie with delicate meates, wine or strong drink, but rather restrained them altogether, saying: that we shold eate to liue, & not liue to eate. And as she excelled in the gift of sobriety, so she surpassed in þe vertue of humilitie. For it is wel known to diuers yet liuing, that she vtterly abhorred all kinde of pride as wel in apparel as otherwise. She could neuer abide to heare any filthy or vnseemly talke of scurilitie, bawderie, or vncleanes, neither swearing, nor blaspheming, cursing, nor banning, but wold repprooue them sharply, shewing thē the vengeance of God due for such deserts. And which is moze, there was neuer one filthy, vncleane, vndecent, or vnseemly word heard to come forth of her mouth, nor neuer once to curse or banne, to sweare, or blaspheme God any māner of way, but alwaies her speeches were such, as both might glozifie God, and minister grace to the hearers. as the Apostle speaketh. And for her conuersation, there was neuer any man or woman that euer opened their monthes against her, or that euer did, or could once accuse her of the least shadowe of dishonestie, so continently she liued, and so circumspectly she walked, eschewing euen the vertie outward appearance or shew of euill.

Her integrity
of life.

Againe, for true lone and loyaltie to her husband, and his friendes, she was (let me speake it without offence) I think the rarest Paragon in the world: for shee was so farre from disuading her husband to bee beneficiall to his friendes, that shee wold rather perswade him to bee moze beneficiall to them. If she saw her husband to be merry, then she was merry: if he were heauie or passionate, she wold indenour to make him glad: if he were angry she wold quickly please him, so wisely she demeaned herselfe towards him. She wold neuer contrary him in any thing, but by wise counsell and sage aduise, and with all humilitie, & submission seek to perswade him. And also little giuen was shee to this world, that some of her neighbours maruailing why she was no moze carefull of it, wold aske her sometimes, saying: Mistrisse Stubbes, why are you no moze carefull for the things, of this life, but sitte alwaies poring vpon a booke, and reading? to whom shee wold answer, If I should be a friend

Her demean-
or toward
her husband,

Her little
care of the
world.

The Godly life

unto this world, I should bee an enemy unto God: for God and the world, are two contraries. Iohn bluseth me, loue not the world nor any thing in the world, affirming that if I loue the world the loue of the father is not in me. Againe christ bludeth me, first seeke the Kingdome of Heauen, and the righteousness thereof and then all these worldly thinges shall be giuen to me, Godlines is great riches if a man be content with what he hath. I haue chosen with good Mary, the better part which shall neuer bee taken from mee. Gods treasure the world say is neuer drawne bye. I haue enough in this life, God make me thankfull, and I knowe I haue but a short time to liue heere, and it standeth mee vpon to haue regard to my saluation in the life to come. Thus this Godly young Gentlewoman held on her course thre or foure yeares after shee was married: at which time it pleased God that she conceived with a man Childe, after which conception she would say to her her husband, and many other her good neighbours and friends yet liuing, not once nor twice, but many times, that shee should neuer beare moe Children: that, that Childe should be her death, and that shee should liue but to bring that Childe into the world. Which thing no doubt was reuealed vnto her by the spirit of God, for according to her prophesie so it came to passe.

for prophesie
is of her
each.

The time of her account beeing come, she was deliuered of a goodly man Childe, with as much speede, and as safely in al womens iudgements as any could be. And after her deliuerie, she grew so strong, that shee was able within foure or fve daies to sitte by in her bed, and to walke vp and downe her chamber, and within a fortnight to goe abroad in the house: being thoroughly well, and past all danger, as euery one thought. But presently vpon this so suddaine recoverie, it pleased God to visite her againe with an extreame hot & burning quotidian Ague, in which shee languished for the space of fve weekes or thereabouts. During all which time, shee was neuer seene nor perceined to sleepe one houre together, neither night nor day, and yet the Lord kept her (which was miraculous) in her perfect vnderstanding, sence, and memoarie to the last breath, praised bee his holy name therefore. In all her sickness, which was both long and greenous, she neuer showed any signe of discontentment or impatience, nor

for deliuerie
of Childe,

for sickness.

ther

of Katherine Stubbes.

ther was there ever heard one word come forth of her mouth
 sounding eyther of desperation or insidelitte: of mistrust or dis-
 trust: or of any doubting or wauering, but alwaies remained
 faithfull and resolute in her God. And so desirous was she to bee
 with the Lord, that these golden sentences were neuer out of her
 mouth, I desire to be dissolved and to be with Christ. And **M**is-
 erable wretch y I am, who shal deliuer me from this body sub-
 iect to sine. Come quickly Lord Iesus, come quickly. Like as the
 Hart desireth y water springs, so doth my soule thirst after thee.
God I had rather bee a doore keeper in the house of my God
 the to dwell in y tents of the wicked: with many other heavenly
 sentences, which least I should seeme tedious, I willingly omit.
 She would alwaies pray in her sickness absolutely, y God would
 take her out of this miserable world. And when her husband & o-
 thers, would desire her to pray for health if it were y will of God,
 she would answer, I beseech you pray not that I should live,
 for I thinke it long to be with my God. Christ is to me life, and
 death is to me advantage, yea the day of death is the birth day of
 everlasting life. And I cannot enter into life but by death, therfore
 is death the doore or entrance into everlasting life to me. I know
 & am certainly perswaded by the spirit of God, y the sentence is
 ginen already by y great iudge, in the court or parliament of hea-
 ven, y I shal now depart out of this life, & therfore pray not for
 me y I might live here, but pray to God to giue me strength and
 patience to perseuer to y end, & to close mine eyes in a iustifying
 faith in the blood of my Christ. Sometimes she would speak ve-
 ris softly to her selfe, and sometimes very audible these wordes,
 doubling the a hundred times together. **W**hy my good God, why
 not now: why not now? **W**hy my good God, I am readye for
 thee, I am prepared: **W**hy receiue me now for thy Christes sake.
Why send thy messenger death to fetch me, send thy Sergeant to
 arrest mee, thy Parleruant to attach me, thy Barrald to summo
 me. **W**hy send thy Jaylor to deliuer my soule out of prison, for my
 bodie is nothing else but a stinking prison to my soule. **W**hy send
 thine holy Angels to conduct my soule into y everlasting king-
 dome of heauen. **W**hy sometimes she would lie as it were in
 a Chamber, her eyes closed, and her lips uttering these wordes ve-
 ry softly to her selfe: **O** my sweete Iesus, **O** my loue Iesus,
 why

Her desire to
 bee with god

Her absolute
 prayer for
 death.

The Godly life

Her Godly
meditation,

Why not now? sweet Iesus, why not now? I could Iesus pray
for me, pray for mee sweet Iesus. repeating them many times
together These and infinit the like were her dayly speeches and
continual meditations, and neuer worse word was there heard
to come forth of her mouth during at the time of her sicknes. She
was accustomed many times as she lay, berie suddainely to fall
into a sweete smiling, and sometimes into a moste heartie
laughte, her face appearing right faire, red, amiable, and louchy;
and her countenance seemed as though shee greatly reioyced at
some glorious sight. And when her husband wold aske her why
she smiled and laughed so? she wold say, oh if you saw such
glorious and heauenly sights as I see, you wold reioyce and
laugh with me: for I see a vision of the loyes of heauen, and of
the glorie & I shall goe vnto: and I see infinite millions of An-
gels, attendant vpon me, and watching ouer me, readie to carry
my soule into the kingdome of heauen. In regarde whereof shee
was willing to forsake her selfe, her husband, her childe, and all
the world besides. And so calling for her childe, which the Purse
brought vnto her: shee tooke it in her armes, and kissing it, said:
God blesse thee (my sweete Babe) & make thee an heire of the
kingdome of heauen, and kissing it againe deliuered it to the
Purse, with these wordes to her husband standing by. Beloued
husband, I bequeath this my childe vnto you, hee is no longer
mine, he is the Lordes and yours, I forsake him, you, and all the
world, yea and mine owne selfe, & esteeme all thinges but dung,
that I may win Iesus Christ. And I pray you sweete husband,
bring vp this childe in good letters, in learning and discipline,
and aboue all thinges, see that he be brought vp, and instructed
in the exercise of true Religion.

Her request
to her Hus-
band for the
bringing vp
of her childe.

Her hatred to
the world,

The childe being taken away, she espied a little Pupppe or
Bitch (which in her life time she loued well) lying vpon her bed,
she had no sooner espied her, but she beate her away, and calling
her husband to her, said: good Husband, you and I haue offen-
ded God grieuously in receiuing this bitch many a time into
our bed, we wold haue been loath to haue receiued a Christian
soule, purchased with the precious blood of Iesus Christ into our
bed, & to haue nourished him in our bosomes, & to haue fed him
at our Table, as we haue done this filthy car many times, the

of Mistresse Stubbes.

Lord giue vs grace to repent it, and al other vanities. And after-
ward could she neuer abide to looke vpon the Witch any more.
Hauing thus Godly disposed of all things, she fel into a fraunce
or swoond so; the space almoste of a quarter of an houre, so as e-
uerie one thought she had been dead: But afterward shee com-
ming to herselfe spake to them that were present (as there were
many both worshipfull and others) saying: right worshipful
my good neighbours and friends, I thanke you al for the great
paines you haue taken with me, in this bed of my sicknes: and
wheras I am not able to requite you, I beseech the Lord to re-
ward you in the kingdome of heauen. And for that my houre
glasse is runne out, and that my time of departure hence is at
hand: I am perswaded for three causes to make a confession of
my faith befoze you all. The first cause that mooueth me hereto
is, for that those (if there be any such here) are not yet throug-
hly resolved in the truth of God, may heare and learne what the
spirit of God hath taught mee out of his blessed and all saving
word. The second cause that mooueth mee, is, for that none of
you should iudge that I dyed not a perfect Christian and a line-
ly member of the misticall body of Iesus Christ, and so by your
rash iudgement might incurre the displeasure of God. The third
and last cause is, for that as you haue beene witnesses of part of
my life, so you might be witnesses of part of my faith and belae-
se also. And in this my confession, I would not haue you to thinke
that it is I that speake vnto you, but the spirit of God which
dwelleth in me, and in all the elct of God, vntlesse they be repro-
bates: For Paul saith Rom. 8. If any one haue not the spirit
of Christ dwelling in him, he is none of his. This blessed spirit
hath knocked at the dooze of my heart, and my God hath giuen
me grace to open the dooze vnto him, and hee dwelleth in mee
plentifully. And therefore I pray you glue me patience a little,
and imprint my words in your hearts, for they are not the words
of flesh and blood, but the spirit of God by whome we are sea-
led to the day of our redemption.

Her extasie
or swoond.

The causes
moouing her
to make con-
fession of her
faith.

B

A mosse

Her confession of Faith

A moste heavenly confession of the Christian faith, made by the
blessed Seruant of God, *Mistris Katherine Stubbes*,
a little before she dyed.



What God is

Her notable
faith in the
blessed Tri-
nitie,

God created
all things &
gouerneth all
things,

Although the Maieſtie of God be both infinite
and vnſpeakeable, and therefore according to
his excellent dignitie can neither be concealed
in heart nor expreſſed in wordes, yet to the
end you may knowe what God is, in whome
I beleene, as farre as he hath reuealed himſelf
vnto vs in his holy word, I will define him vnto you as the ſpi-
rit of God ſhall illuminate my heart. I beleene therefore with
my heart & freely confeſſe with my mouth heere beſore you all,
that this God in whome I beleene, is a moſte glorious ſpirit, or
ſpirituall ſubſtance, a diuine eſſence, or eſſential being, without
beginning or ending, of infinite glorie, power, might, & maieſty:
inuiſible inacceſſible, incomprehenſible, & altogether vnſpeake-
able. I beleene and confeſſe that this glorious God: head, this
blessed ſubſtance, eſſence or being, this diuine power which we
call God, is diuided into a Trinitie of perſons, the Father, the
ſonne and the holy ſpirit, diſtinct onely in names and offices,
but all one, and the ſame in nature, in eſſence, ſubſtance, deitie,
maieſtie, power, might, and eternitie. I beleene and confeſſe,
that God the Father the firſt perſon in this blessed Trinitie, is
from enerlaſting, before and beyond all times, not made nor
created, nor begotten of any, but the onely Maker, Creator, and
begetter of all thinges whatſoever. I beleene and confeſſe that
Jeſus Chriſt the ſonne of God is the ſecond perſon in this glo-
rious Trinitie, not created nor made of any, but begotten of
his Father before all eternitie, time, or worldes. I beleene the
holy ſpirit to bee the thirde perſon in this ſacred Trinitie,
not made of any nor begotten, but proceeding both from the Fa-
ther and the ſonne, as the verie wiſdome, and inſpiration of
them both. I doe beleene and confeſſe that this moſte glorious
Trinitie is conſubſtantiall and coeſſentiall together, none be-
fore or after other, none greater or leſſer then other, of equall
power, of equall Maieſtie, of equall glorie, and eternitie, (as be-
fore.)

on her Death-bed.

foze.) I beleene and confesse, that this God, this blessed Trinitie, not onely created all things both visible & inuisible, spirituall and corporall, where or whatsoener, but also that he upholdeth, continueth and maintaineth them by his almightie power and vnsearchable wisdome, through the secret woꝝking of his spirit. I beleene and confesse that this great God ordereth and disposeth all thinges, according to his god pleasure and will, and that he also foreseeeth and foreknoweth all thinges, according to his prouidence, and prescience, so that nothing commeth to passe by fortune, chance, or casualtie to him, though it seemeth fortunall or casual to vs, who see neither the beginnings, the middles, the entes, the causes, nor effects of thinges befoze they come to passe. I beleene and confesse that the Lord our God, having created the vniuersall engine and frame of this world, with all thinges contained therein, for the benefit and vse of man, the last of all o-ther creatures, euen the first day created man after his owne similitude and likenesse, holy, pure, good, innocent, and in euery part perfect and absolute, giuing him also wisdome, discretion, vnderstanding and knowledge aboue all other creatures, (the holy Angels onely excepted) and which was more, he gaue vnto him a certaine power, strength, facultie (which we call free-will) by force whereof he might haue continued and remained for euer in his integritie, and holynes if he had would. But hee had no sooner receiued this inestimable blessing of free-will, of innocencie, and integritie, but by harkning to the popsoned suggestions of the wicked Serpent, and by obeying his perswasions, he lost his free-will, his integritie, and perfection, and vs all his posteritie to the end of the world, and so of a Saint in heauen, hee (and wee in him) became fire-brandes of hell, vassalles of Sathan, Whore-kings, Reprobates, Abiectes, and Castaways befoze the face of God for euer. Then when there was no o-ther way or meanes for men to bee saued in the iustice of God: I doe constantly beleene and confesse that God the Father in the multitude of his mercies, when the fulnesse of time was come, sent his owne Sonne Christ Iesus, forth of his owne bowels into this miserable world, to take our nature vpon him, and that in the wombe of a Virgin without spot or blemish of sinne, and without the helpe of man, by the wonderfull opera-

No fortune
or chance.

Mans perfec-
tion,

Mans fall.

Christ his in-
carnation.

Her confession of Faith

tion and ouershadowing of the holy Ghost.

And as I constantly beleene that Iesus Christ is come in the flesh (according to the Scriptures) so I vnfaignedly beleene y^e he hath offered by his blessed body vpon the Alter of y^e Crosse, as a Sacrifice propitiatorie, satisfactorie, & expiatory, for the sinns of the whole world, and for mee the chiefest of all sinners: By vertue, power, and efficacy, of which Sacrifice and oblation onely, I trust and beleene to bee saued, and by the meritts of the blood of this immaculate Lambe (Christ Iesus) to bee sette free, and pardoned of all my sinnes whatsoever. And whereas the professed enemies of G D D, the Papistes doe bragge of their good woorkes, of their meritts, righteousnesse and desertes: I heere before you all, in the presence of God, and his holy Angels, doe vtterly renounce, abandon and forsake all my owne meritts, righteousnes & desertes, as filthy dung: acknowledging my meritts to bee the meritts of God in Christ, who is made vnto me righteousnes, holines, sanctification and redemption. For I am assured that if the Lord should weigh my righteousness in the ballance of his iustice, rewarding me according to the same, I should receiue nothing but iust damnation for my desertes. I doe further beleene and confesse that Iesus Christ hauing suffered death vpon the Crosse for me and all mankind, rose againe to life the third day after, by the spirituall power of his God-head conquering thereby sinne, death, hell, Satan and al his bellish band. I doe also beleene that the same Iesus Christ after his moste victorious resurrection ascended into heauen, in the sight of the Apostles and holy Saints, a cloud receiuing him out of their sight, there not onely to prepare a place for vs, but also to make continuall prayer and intercession for vs to God the Father, at whose right hand he now sitteth, in equall glozy and blisse for evermore.

I doe constantly beleene that the heauens must holde his corporal presence, till the day of iudgement: that his blessed body is circumscribable, and contained in one local place, and cannot be present in euery place, at one and the same time: his Deity and his God-head, notwithstanding being in euery place at once, & fulfilling all places, and yet contained in no one place. For it is against the nature of a true bodie to bee present in many places at

Christ his
sacrifice.

Christ his re-
urrection,

Christ his as-
cension.

The heauens
must holde
Christ's essen-
tiall bodie til
the day of
iudgement,

on her Death-bed.

at once: and therefore the Papistes in effect denye the bodie of Chriſt to be a true essentiall and naturall bodie, by teaching it to be present in their so many and sundrie Pires at once.

I doe also beleene and confesse, that this Iesus Chriſt shall come at the latter day of iudgement (when the number of Gods elect shall be fulfilled) in the same likeness that he was seene goe vp into heauen & with the same naturall bodie, to iudge both the quicke and the dead, and reward euery man according to his workes. At which day I dos constantly beleene, that all flesh, I meane of mankind only, shall rise againe by his omnipotent power of God, whereby hee is able to subdue all things to himselfe, not one haire of their heades lacking. When death shall yeeld vp his dead, the grave his dead, the sea his dead, and hel his dead. And then shall the soules of the Godly, of the elect & chosen of God enter into their own bodies againe, & be reunited together, their bodies now being renewed, altered & changed: for being before corruptible bodies, they shall now be made incorruptible: being before mortal bodies, now they shall be made immortal: being before filthie and vncleane, they shall now be made cleane & pure like to the glorious body of Chriſt Iesus, shining as the sunne for ever in the Kingdome of heauen, where they shall dwell for ever, in such ioy as no heart can thinke, nor tongue expresse, nor pen is able to write. Upon the other side, the soules of the wicked and reprobate shall be reunited to their proper bodies, and both together shall bee cast into hell fire, where is nothing but weeping, wailing, and gnashing of teeth for evermore.

Furthermore I beleene and confesse, that the soules of all the elect Childzen of God, immediately after their departure out of their bodies, do goe into the Kingdome of heauen, into the hands of God, being guided & conducted thither by the ministry of the angels of God, and not in purgatorie, Limbo patrum, or any other place whatsoeuer. For whither the soule of Chriſt was receiued when he cryed Father, into thy hands I commend my Spirit, thither are the soules of all the Childzen of God, that die in the true faith of Iesus Chriſt, receiued immediately after their departure hence. In the Gospell after Saint Luke, we read that the soule of poore Lazarus, of blessed Lazarus, straight after his death, was carryed into heauen by the angels of God, & not into

Christ's coming to iudgement & of our resurrection.

Whether the soules of the faithfull doe go after their departure out of their bodies.

Her confession of Faith

Papish purgatorie, which was not hatched almoste of two hundred yeares after. The soule of the penitent and faithfull theſe was carryed straight way into paradise, ſo ſo Chriſt told him: This day ſhalt thou be with me in paradise, y^e is, the kingdome of heauen, and not in purgatorie. Salomon ſaith, chapter 3. The ſoules of the righteous are in the hands of God, and there ſhall no torments come nigh them. Chriſt ſaith, hee went into heauen to prepare a place for vs, and then not into purgatorie except they will haue their purgatorie to be in heauen.

Purgatorie of
the Papists
blasphemous.

We ſaith further that where he is there ſhall his ſervants be alſo. But I hope they will not ſay that Chriſt is in purgatorie, but in heauen, and thither ſhall all the ſoules of the faithfull aſcend immediately, and therfore is the opinion of Popiſh purgatorie both blaſphemous and ſacrilegious. But the true purgatorie indeede is this, the blood of Jeſus Chriſt, which clenſeth vs from all ſinnes: no other purgatorie doe I know of by the word of God, nor acknowledge. I beleue alſo and confeſſe, that man is iuſtified, that is, pronounced iuſt beſore God, freed from ſin and all puniſhments due for ſinne, by a true and liuely faith in the blood of Chriſt onely, and not by his workes, meritts, righteouſneſſe, or deſertes: neither yet by any inherent righteouſneſſe in himſelfe, as the blaſphemous Papiftes teach, nor by any other meanes whatſoever. And therfore the Apoſtle to the Rom 4. was bold to ſay that if Abraham were iuſtified by workes, then had he wherein to reioyce, but not with God, for hee ſaith afterward in the ſame Chapter, being iuſtified by faith we haue peace toward God through Jeſus Chriſt. And therfore doe I conſtantly beleue, that wee are iuſtified by faith onely, and not by the workes of the law. For if good workes could ſaue vs, the had chriſt dyed in vaine. And if they could ſaue vs, why ſhould they not be called by the name of our ſauours? But when I ſay that faith onely iuſtifieth I meane not a barren faith or a dead faith, without good workes, ſuch as the Devils haue: But I ſpeake of ſuch a faith as bringeth forth good workes in great plenty: and can no more bee without good workes, then the ſunne without light, the fire without heate, or the water without his naturall moiſture. If you would knowe why wee ſhould doe good workes if we cannot bee ſaued

Man iuſtified
by faith only.

by

on her Death-bed.

by them, I will tell you: wee must doe good woꝝkes foꝛ foure causes chiefly. First to shew our obedience to him that commaunds vs. Secondly, to gloꝛifie him that created vs, and oꝛdained good woꝝkes: also that we shold walke in them. Thirdly foꝛ the mutual loue and charitie which we beare towaꝛds our Bretheren: Fourthly to make our saluation sure and certayne vnto vs, as the Apostle speaketh. Foꝛ these & other causes must we doe good woꝝkes, and yet we must not trust to bee saued by them, foꝛ there is no other name giuen vnder heauen, whereby a man can bee saued, but onely the name of Iesus Christ. I doe also constantly beleue and confesse, that al the canonically scriptures are the infallible woꝛd of God, & that the holy spirit of god was and is the onely authoꝛ of them, and that holy men of God spake and wꝛote them as they were taught and inspired by the spirit of God, as blessed Peter beareth recorde. I also beleue that the holy Scriptures doe containe all thinges necessarie to saluation, without all Popish trash of bꝛewittē verities, oꝛ rather bꝛewittē verie lies. I doe further also beleue & confesse that God the Father hath from euēlasting & befoꝛe al woꝛldes, in his secret counsell, and in his euēlasting purpose and decreē, elected, chosen, and pꝛedestinate in Christ Iesus, certayne of the lost Sonnes of Adam, to bee members of his bodie, and coheires with him of his heauenly Kingdome. And other some hath bee pꝛedestinated to euēlasting destruction, leaving them in their naturall sinne, and coꝛruption still. Now if you aske me what pꝛedestination and reprobation is: I answer, it is the euēlasting purpose and decreē of God whereby he dooth choose some to saluation, and some to damnation. If you demand why hee chooseth some to saluation, and not all, finding them all in like state and condition: I answer. In choosing of some to saluation, he sheweth his vspeakable mercie, grace, fauour and love, and in choosing of other some to damnation, he sheweth his power, his iustice, and his iudgement to al the woꝛld. Foꝛ as by the one the mercie of god appeareth, so by the other we may see what we haue all deserued. And if you aske me yet, why hee chooseth some and reiecteth other some, I tell you, he may doe it at his blessed will & pleasure. Foꝛ if I haue two debters that owe me a thousand pound a peece, it is in me to release & one of the whole debt,

Why we
should doe
good woꝝkes

The canonically
scriptures
the inuisible
woꝛd of God

Her faith in
the pꝛedestina-
tion of God,
& what it is.

and

Her confession of Faith

and to eract the whoie of $\hat{\text{y}}$ other: so; to the one I shew but mer-
cie, and to the other but iustice. Now those $\hat{\text{y}}$ the Lord hath pre-
destinate in Christ Iesus to euermlasting saluation, them doth he
cal in his good time to the knowledge of his truth, to repentance,
to integritie, to life and to al perfection: and those whom he doth
cal, them doth he iustifie: and to home he dooth iustifie, them w^{ill}
be gloriifie. And that doctrine of predestination and reprobation
standeth thus: the Apostle Eph. 1. 11. sheweth evidently, saying:
We are chosen in christ, when we were predestinate according
to $\hat{\text{y}}$ purpose of him that wo; keth al things after the counsell of
his will: and in the 4. and 5. vers. of the same Chapter, he saith:
We are chosen in him, meaning Christ, before the foundation
of the world, that wee should bee holy and blamelesse before
him in lous. Reade Romaines 9. and many other places of
holy scriptures, & you shal finde this doctrine to be very cleare.
 I doe further beleene & confesse that God hath his senerall churches,
and namely his church triumphant in $\hat{\text{y}}$ the kingdome of
heauen, & his church militant dispersed vpon the face of $\hat{\text{y}}$ earth.
 I doe also beleene, that this militant church is two fold, visible
and inuisible. The visible Church is knowne and discerned by
these markes: the word of God preached, $\hat{\text{y}}$ sacraments sincerely
ministred, & Ecclesiasticall discipline and other censures of the
church dusly executed. The other Church, I call the inuisible
church, not so; that men are inuisible, but so; that it alwaies ap-
peareth not to the eye of the world, but is knowne to God one-
ly who alone knoweth who are his. I beleene $\hat{\text{y}}$ this church, this
spouse of Christ cannot erre finally in matters of saluation, and
damnation, so long as she holdeth her head Christ Iesus aright.
And I constantly beleene, $\hat{\text{y}}$ Iesus Christ is the onely head, ru-
ler and gouernour of this Church, and not Antichrist the Pope,
nor any of his shanelings: as Paul testifieth, Ephc. 4. 15. saying
let vs grow vp in al things, in him who is the head Iesus christ:
Againe, in an other place, hee saith: as Christ is the head of the
Church, so is the husband head ouer his wife. I beleene and con-
fesse, that Iesus Christ hath left, not onely the holy Scriptures
to instruct and teach his church, but also sacraments in number
two: to wit, Baptisme and the Lords Supper, as scales of his
grace towards it, to confirme it in his truth, and as conduits of his

Our vocation
or calling.

The Church
two folds &
how.

How & when
the Church
cannot erre.

Christ is the
sole head of
the Church.

his

on her death-bed.

his mercie, to convey his grace and goodnes to it also.

These Sacraments I say, are seales & signes of holy things, and therfore cannot be the things themselves. For it is against the nature of a sacrament, to be the thing signified thereby. Baptisme consisteth of two natures, the visible element, and the invisible grace. The visible element is water: the invisible grace are the gifts and graces of the holy Ghost, confirmed in Baptisme. The water signifieth vnto vs that our whole nature is corrupted, and had neede to be purged and cleansed. It signifieth also vnto vs, our regeneration, sanctification, and new birth. And it representeth also vnto vs the blood of Iesus Christ, which cleanseth vs from all sinnes. And I faithfully beleene that it is no more lawfull for a woman to minister this Sacrament, then it is lawfull for her to preach, or to minister the Sacrament of the Lords Supper.

Two Sacraments, and what they are, wherof they doe consist, and what they represent vnto vs.

And as concerning the Sacrament of the Lords Supper, I beleene & confesse, that it consisteth of two natures also: an earthly and an heavenly Nature or qualitie. The visible Element or earthly nature is Bread & wine: the heavenly nature or qualitie, the bodie and blood of Christ signified thereby. The wine doth represent vnto vs the blood of Christ, which was shed for vs: and the bread dooth signifie vnto vs also, the bodie of Christ, which was giuen for vs. And as many as receiue this sacrament worthily, in remembrance of the death and passion of Iesus Christ, doe eate and drinke Iesus Christ (spiritually) to their eternal salvation. And I doe verily beleeue, that in this sacrament, neither the bread nor the wine, neither before nor after the wordes of consecration (as they tearme them) are changed, altered, or transubstantiated into the reall, essentiall, or materiall body of Christ, but remaine the same still in nature and substance that they were before. And therfore Paul feared not to call it bread still, many times, in his epistle to the Corinthians. And our Saniour in the 6. of S. Iohn, saith: that they should see him ascend into heauen, with the same bodie that he sat in with them at Supper, whole and vneaten: adding further, that the wordes that hee spake were spirit and truth: and that it is the spirit that giveth life; the flesh profiteth little. And he biddeth vs to celebrate this Supper in remembrance of him: and to preach his death therein till

Neither the bread nor wine changed in the Lords Supper.

John 6. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Her confession of Faith

he come againe. If Christ were in the Sacrament, flesh and blood, and bone, then the wicked might eate him, and so shoulde there neuer any wicked bee condemned. For Christ saith, he that eateth his flesh, and drinketh his blood shall neuer die, yea Rats, Cats, and Asps might eate his body, which were blasphemous and sacrilegious once to imagine, though the Papists are not ashamed to teach it openly. And albeit these Sacraments doe represent vnto vs most excellent thinges, yet doe they not confer grace of themselves, neither is the grace of God so tyed to the materiall elements, that hee cannot saue without them. And therefore are the Papistes more then cruell, that teach, all Childezen to be damned that die before baptisme. For wee reade of certaine in the Actes of the Apostles, that were baptized, and yet they had not so much as heard whether there were any holy Ghost or not. Simon Magus was baptized, yet he receiued not the holy Ghost thoe. And againe, Cornelius had receiued the holy Ghost before his baptisme. Iohn the Baptist receiued the holy Ghost in his Mothers wombe, and the like. But yet notwithstanding although the grace of God bee not tyed to the sacraments, yet hee that may receiue them, and will not, or else setteth light by them, shall neuer receiue the giftes and graces signified by them.

Sacraments
doe not con-
ferre grace.

I doe also most constantly beleene, that as Iesus Christ is the vndoubted sauour of the world, so is he our onely Mediator, advocate, and intercessour of God the Father, & none but he alone who is ascended into the heauens, sitteth on the right hand of God, & maketh continuall prayers to God for vs. As Iohn saith: If any man sinne, we haue an advocate with the father Iesus Christ the righteous, and he is the propitiation for our sinnes. And to the same effect Paul speaketh. 1. Tim. 2. 5. There is one God, and one Mediator betweene God and man, which is the man Christ Iesus. And as I beleene that Iesus Christ is our onely mediator and advocate, so I constantly beleene that he is onely to bee called vpon, innocated and prayed vnto, and neither Saint no; angell, Patriarche. no; Father, Partir, no; confessour, Peter no; Paul, Apostle, no; Euangelist, Iames no; Iohn, no not Mary her selfe, no; any other creature how excellent sooner they seemed to be in the eyes of the world. For wee are assured

Christ is
our onely
Mediator.

Christ onely
to be called
vpon, &
not Saints.

on her Death-bed.

assured by the word of God, that the Saintes can neither heare our prayers, nor graunt our requests, and therefore Christ saith: Call vpon me in the day of thy trouble, and I will deliuer thee, & thou shalt praise me. And againe, the Apostle saith, Vnto what they call vpon him, in whome they haue not beleueed: When as it is not lawfull to beleue in any other saue in God alone, so it is not lawfull to pray to any other, saue to God alone, in the name and mediation of Christ Iesus onely.

I doe also most constantly beleue, that my soule, so soone as euer it departeth out of my body, shall be carried by the ministry of the holy angels of God into the kingdome of heauen: to where I shall see & certainly know, Adam, Eua, Noah, Abraham, Isaac, Iacob, Moses, Samuel, David, & all other Prophets, Patriarchs, and Fathers, together with Mary the Mother of Christ. Peter, Paul, James and Iohn, and all other Partirs, Confessors, and holy Saintes of God, which haue dyed since the beginning of the world, or which shall die to the end of the same. Oh what a comfortable thing is this, that we shall know one another, in the life to come, talke with one another, loue one another, & praise God one with another, and altogether world without end! And because some of you peradventure will hardly beleue this doctrine to be so, I pray you giue me leaue to proue it by the word of God, and then I will make an end.

Her beleefe whether her soule should goe after her departure,

When God cast Adam into a dead sleepe, and made woman of a rib of his side, hee brought her vnto him, and hee knewe her straight way, & he called her by her name. Could Adam in that state of innocencie know his wife, he being in a dead sleepe whilst she was in making: and shall not we, being restored to a far more excellent dignitie and perfection, then euer Adam was in, not knowe one another: that our knowledge be lesse in heauen then it is in earth: doe we not know one another in this life, where we know but in part, we see but in part, yea as it were in a glasse: and shall wee not know one another in the life to come, where all ignorance shall be done away?

We shall knowe one another in the life to come.

We shall be like (saith Christ) the glorious Angels which know one another, & shall not we then know one another in the life to come? Shall we be like them in other things, & saile onely in this? We shall, saith the apostle, see and know Christ, euen as

Her confession of Faith

he is, who is the wisdome, image, and brightnes of his Fathers substance, and shal not we know one another? We are al members of one bodie, & shal not wee know one another? Christ Jesus is our head, and wee his members, and shal not the members know their head, and so consequently one another? They that are all fellow-servants in one house but for a short time in this world doe know one another, and shal not wee knowe one another after this life, being fellowe Cittizens in one & the same Cittie, subiects in one & the same kingdome, & serving one Lord and Maister with one spirit and minde for ever world without end? shal brute beastes knowe one another in this life, and shal not wee knowe one another, seeing God face to face, in knowledge of whome consisteth all knowledge? The Apostles knew Christ after he was risen againe and shal not we know one another after the generall resurrection of the flesh?

In the 16. of Luke we reade, how that the rich man lying in hell, knew Abraham and Lazarus in heauen a far off. When I reason thus: if the wicked that be in hell, in torments, doe know those that be in heauen so farre aboue, how much moze shal the Godly know one another, being altogether in one place, and fellowe Cittizens in the kingdom of heauen? We reade also in § 17 of Mar. how our Saviour Christ meaning to shew vnto his disciples, Peter, Iames, & Iohn, as it were a shadow, or glimmering of the ioyes of heauen, and therefore he is said to be transfigured befoze them, and his face did shine as the Sunne, his apparell was like the light, there appeared vnto them Moses & Elias, saith § text. When it followeth that if the Disciples being in their natural corruption, & but in a shadow or glimmering of the ioyes of heauen did know Moses & Elias, the one whereof dyed almost two thousand yeres befoze, & the other not much lesse: how much moze shal wee know one another in the life to come, all corruption being taken away, and wee in the full fruition & possession of all the ioyes and glozie of heauen? This is my faith, this is my hope, and this is my trust, this hath the spirit of God taught me, and this haue we learned out of the booke of God. And good Lord, that hast begun this good worke in me, finish it, I beseech thee, and strengthen me, that I may perseuer therein to the end, and in the end, through Jesus Christ my onely Lord & saviour.

on her Death-bed.

She had no sooner made an end of this moste heavenly confession of her faith, but sathan was ready to bid her the combat, Sathan tempteth her. whome she mightily repulsed & vanquished by the powler of our Lord Jesus, on whome she constantly beleened: and whereas before she looked with a sweet, lovely, and amiable countenance, red as the rose, and moste beautifull to beholde: now vpon the suddaine she bent her browes, she frowned, & looking as it were with an angrie sterne, and austere countenance, as though she saw some filthy vgglesome & displeasing thing, she burst forth into these speeches following, pronouncing her wordes scornfully, and disdainfully, in contempt of him to whome she spake.

A moste wonderfull conflict betwixt Sathan and her soule, and of her valiant conquest in the same, by the power of Christ.

How now sathan, what makest thou heere? Art thou come to tempt me: Lords servant? I tel thee (thou hell hound) thou hast no part nor portion in mee, nor by the grace of God neuer shalt haue. I was, now am, and shall be the Lords for ever, yea (sathan) I was chosen & elected in Christ to everlasting salvation, before the foundations of the worlde were laide, & therefore, thou maist get thee packing, thou damned dog, & goe shake thine eares, for in me thou hast naught. But what dost thou lay to my charge, thou soule fiend? Oh, that I am a sinner, & therefore shall be damned. I confesse indeed that I am a sinner, and a grievous sinner, both by original sin, and actual sin, & that I may thanke thee for. And therefore sathan I bequeath my sinne to thee from whence it first came, & I appeale to the mercy of God in Christ Jesus. Christ came to save sinners as he saith himselfe, & not the righteous: behold the Lambe of God, saith Iohn & taketh away the sins of the worlde. And in another place he cryeth out, & blood of Jesus Christ both cleanse vs from all sin. And therefore sathan I constantly beleene that my sins are washed away in the precious blood of Jesus Christ, & shall never be imputed to me any more. But what saist thou more, sathan. Dost thou aske me how I dare come to him for mercie, hee being a righteous God, & I a miserable sinner? I tel thee sathan, I am bold (through Christ) to

Her wonderfull temptation and valiant conquest in the same.

Her disputation with sathan.

C 3

come

Her confession of Faith

come vnto him, being assured and certaine of pardon & remission of all my finnes for his names sake. For dooth not the Lord bid all that bes heauie laden with the burden of sinne, to come vnto him, and hee will ease them? Christes armes were spread wide open (Sathan) vpon the Crosse, (with that thee spread her olone armes) to embrace me, and all penitent sinners: and therfore sathan, I will not feare to present my selfe before his footstool, in full assurance of his mercy for Christ his sake. What moze? sathan, doost thou say it is written, that God will reward euerie one according to his deserts? So it is written againe (thou deceitfull Deuill) that Christes righteousness, is my righteousness, his workes my workes, his deserts my desertes, his meritts my meritts, and his precious blood a full satisfaction for all my finnes, Oh but God is a iust God thou sayest, and therfore must needs in iustice condemne me. I graunt, sathan, that he is a iust God, and therfore he cannot in iustice punish me for my finnes, which hee hath punished already in his owne Sonne. It is against the law of Justice to punish one fault twice. I was and am a great debter vnto God the Father, but Christ Iesus hath paid the debt for me, & therfore it standeth not with the iustice of God to require it againe. And therfore auoide Sathan, auoide thou fire; and of hell: auoide thou damned dog, and tempt me no moze, for hee that is with me is mightyer than thou, euen the mightie and victorious Lyon of the tribe of Iuda, who hath brused thy head, & hath promised to be with his Children to the end of the world. Auoide therfore thou dastard, auoide thou cowardly Doulbour, remooue thy sledge, and yeeld the field won, and get thee packing, or else I will call vpon my graund Captaine Christ Iesus, the valiant Michael, who beate thee in heauen, & threw thee downe to hell, with all thy hellish traine and deuillish crew. Shee had scarcely pronounced these last wordes, but she fell suddenly into a sweete smiling laughter, saying: now hee is gone, now hee is gone, doe you not see him die like a coward, & runne away like a beaten Cocke? He hath lost the field, and I haue won the victory, euen the Garland and Crowne of euertlasting life: and that not by my owne power or strength, but by the power and might of Iesus Christ, who hath sent his holye Angels to keepe mee.

on her Death-bed.

mee. And speaking to them which were by, she said, Oh would
God you saw but what I see. For behold I see infinite mili-
ons of moste glorious angels stand about me, with fiery charrets Her guard
of Angels.
readie to defend mee, as they did the good Prophet Elizeus.
These holy Angels, these ministering spirits, are appointed by
God to carry my soule into the kingdom of heaue, where I shal
behold the Lord face to face, and shal see him not with other, but
with these same eyes. Now I am happy & blessed for ever, for I
hane sought the good fight, & by the might of Christ hane moone
the victorie. Now from hence forth I shal neuer taste, neither of
hunger nor colde, paine nor woe: miserie nor affliction, beratio
nor trouble, feare nor dread, nor any other calamity or aduersity
whatsoeuer. From hence forth is laide vp for me a crowne of
life, which Christ shal giue to them which lose him. And as I
am now in possession thereof by hope, so shal I see anon in full
fruition thereof by presence of my soule, and hereafter of my bodie
also, when the Lord shal please. Then she spake softly to her
selfe as followeth. Come Lord Iesus, come my loue Iesus, Oh
send thy Purseuant sweete Iesus to fetch mee. Oh sweet Iesus Her medi-
tation,
strengthen thy seruant, and keepe thy promise. Then sang she a
Psalme moste sweetly, and with a cheerefull voice: which done,
she desired her husband that the 133. Psalme might be sung be-
foze her to Church. And further she desired him that hee would
not mourne for her, aleadging the apostle Paul, where he saith:
Whether I would not haue you to mourne as men without
hope, for them that die in the Lord: affirming that she was not
in case to be mourned for, but rather to be reioyced of, for that
she should passe (she said) from earth to heauen, from men to
holy angels, Cherubims, and Seraphims, to holy saints, Patri-
arkes and fathers: yea to God himselfe. After with two, des-
beris suddainely she seemed as it were greatly to reioyce, and
looke cheerefully, as though she had seene some glorious sight:
and lifting vp her whole bodie, and stretching forth both her
armes, as though she would embrace some glorious & pleasant
thing, said: I thanke my God through Iesus Christ he is come
he is come, my good Paylor is come to let my soule out of prison.
O sweete death thou art welcom: welcome sweete death, ne-
uer was there any guest so welcome to me as thou art: welcome
thy

Her request
to her hus-
band not to
mourne for
her.

Her talke
with Death
and friendly
welcom-
ing of
him.

Her confession of Faith

the messenger of euertlasting life: welcome the doore and entrance into euertlasting glorie, welcome I say & thysce welcome my good Tylor, doe thy office quickly, and set my soule at libertie: Strike sweet death, strike my heart, I feare not thy stroke. Now it is doone: father, into thy blessed hands I commend my spirit: sweet Iesus into thy hands I commend my spirit: blessed spirit of God, I commit my soule into thy hands. O moste holy, blessed and glorious Trinitie, three persons, and one true and euertlasting God, into thy blessed hands I commit my soule and my body. At which wordes her breath staved, & so neither morning hand nor foot, she slept sweetely in the Lord.

Her last
wordes.

Her death.

Thus thou hast heard (gentle Reader) the discourse of þe virtuous life, and Christian death of this blessed and faithfull Seruant of God, spirittuelle Katherine Stubbes, which is so much the more wonderful, in that shee was but young & of tender yeres, not halfe a yere above the number of 20. when she departed this life. The Lord giue vs grace to follow her good example,

that we may come to those blisspeakable ioyes

wherein shee now resteth through Christ

our Lord, to whom with the Father

and the holy Ghost, be all honour,

praise, dominion & thankes-

giving, both now and

for euertmore.

Amen.

F I N I S.

17 JY 60



